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The Non-Subscribing Presbyterian

No. 341. FEBRUARY, 1935.

WAY. TRUTH. LIFE.

"I am the Way, and the Truth and the Life."—JOHN XIV. 6.

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NOTES AND NEWS.

"Why not try God?" was the title of a series of articles recently, by Mary Pickford, the well-known film actress, who has awakened to this great truth.

"Quite a few years ago," she writes, "when I was unhappy and greatly troubled, I found out how I could call upon a power that, if I used the right key, would always give me everything I needed, I didn't know then what I found out later; that right thinking is a power, the power with which you tune into God, and it can actually change conditions of every kind, no matter how serious and complicated they may seem to be."

* * *

The Annual Report of the Ministers' Benevolent Society for 1934, showed in the list of legacies, one, dated 1898, of £18,970. So large a legacy has not been repeated, but, in 1900 there was one of £5,000, and in 1929, one of £2,000; there are three others of £1,166 11s 3d, £1,000 and £991 15s 5d.

The Society has its centre in Birmingham, A similar society started in Belfast had to be dissolved. When "the good time" comes perhaps it may be revived, but Credit Reform will make everything alright, so Major Douglas says.

"I am not a rich man, and never will be; I would feel as uncomfortable in a palace as in a hovel, but I am not a toady. Nearly everybody dislikes a particularly rich and noted man, and I confess I do. I am of the opinion that the rich should be threatened sufficiently to keep them modest, but I have never believed they are less honest, patriotic, fair, or useful than I am."—*Ed. Howe.*

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription :—

All Souls' Congregation, Belfast,
(per Miss A. F. Montgomery) .. £0 13 6

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE DIVINE WISDOM.

One God and Father of all, who is above all, and through all, and in you all.—
Eph. iv. 6.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

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Published on the **Fourth** Saturday of the month. Copy should be in before the **16th** at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

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Half-yearly accounts are now due, and payments should be forwarded to the Treasurer, Rev. Alfred Davison, Dromore.

* * *

It would be a great convenience if remittances now due were sent to the Rev. Alfred Davison, Dromore.

* * *

Who was a great financier of the Bible? Noah, because he floated his stock, while the rest of the world was in a state of liquidation.

TEMPERANCE.

Lesson I.—Continued

When the sun in the midst of summer is strong, and the heat intense, there is a great deal of evaporation each day. After sunset, when the air is cool, much moisture is deposited on grass and leaf. Here we have distillation. In this matter nature has been ahead of man. An Arabian chemist named Casa, somewhere about the eleventh century, discovered that the boiling point of all liquids was not the same, and in this discovery was hidden the secret of distillation. Every school boy knows that water raised to 212 degrees Fahr. begins to boil. Ethylic alcohol boils at 172 degrees Fahr.; that is, at a temperature 40 degrees lower than water. If a vessel filled with wine be heated to 172 degrees, and the heat be carefully regulated, so that it is maintained steadily at or about that point, the alcohol will leave the heated wine in the form of vapour. The vapour can be controlled and made to enter a pipe, which ends in a coil surrounded by cold water. Here it is cooled and condensed, and falls, drop by drop, into a receiver as more or less pure alcohol. The apparatus employed is known as a still. If necessary, the resultant liquid can be passed through it a second or third time, until the spirit contains the smallest possible quantity of water.

In this pure state alcohol could not be taken into the human system. The strength has to be reduced. According to the materials used, the liquor issuing from the still, when the necessary water has been added, will be commercial beverage known as champagne, rum, whiskey, gin or brandy. It is usual to add a measured quantity of the pure spirit to port wine and other wines, so as to increase their alcoholic content. By the process of fermentation alcohol can be obtained not only from fruits of all kinds, but also from rye, maize, oats, potatoes, beet-root, treacle, and even from saw-dust. To describe in detail how the different cereals are treated in the manufacture of beer, stout, ale or ardent spirits would demand too much space.

Sufficient to say that starch enters largely into the composition of all cereals, and that in the hands of the malster the starch can easily be changed into grape sugar, and, as we have already seen, the further change into alcohol is effected by fermentation. Some of the uses of alcohol, such as its employment as a source of light, heat and power have been mentioned. In this connection a great deal more could be said. Its value as a preservative is widely recognised. The specimens in museums are kept from decay by being immersed in it.

It has also the property of dissolving many substances, on which water has no effect. In medicine it is much used for this purpose. A very interesting illustration of this property may be given on the authority of Dr. B. W. Richardson A plant grows in the Isles of Greece called Mandrake, and from its roots the Greeks, about the beginning of the Christian era, extracted by means of wine a narcotic, or what to-day we should describe as an anaesthetic. If a man had the misfortune to undergo a severe operation, such as the removing of a limb, a dose of this anaesthetic would prevent him from feeling pain. Dr. Richardson says he put the matter to the test and was satisfied. And so we may learn that knowledge and medical advancement are not confined to the twentieth century.

From the Belfrey Tower of Crosthwaite Church, Keswick:

ORDERS.

You Ringers will observe these Orders well,
He eight-pence pays who overturns a Bell:
He who presumes to ring without consent
Shall pay one Shilling and it shall be spent:
And he who rings with either Spur or Hat
Shall pay his eightpence certainly for that.
He who ringing interrupts a Peal,
For such offence shall pay a Quart of Ale:
In falling Bells, one Penny must be paid,
By him who stops before the signal's made.
And he who takes God's holy Name in vain
Shall pay one Shilling and this place refrain.
You Ringers all take care, you must not fail
To have your forfeitures all spent in Ale.
With Heart upright let each true Subject ring
For health and Peace, to Country, Church and King.

(Dated 1826.)

REVIEWS.

A Golden Treasury of the Bible and Apocrypha—Selected and Edited by Mortimer Rowe, B.A., with the assistance of Herbert McLachlan, M.A., D.D., Dorothy Tarrant, M.A., Ph.D. 17/12/34—Price 7/6 net. The Lindsey Press.

We have just received a De Luxe Edition of the Holy Bible, just the sort to go about Keswick with at Convention time, a delight to the eye; and now comes a book to enhance the beauty within, by providing in clear ready form, reliably edited, passages suitable for reading at family worship, "When the sire turns o'er

> With patriachal grace,
> The big ha' Bible once his faither's pride
> And wiles a portion wi' judicious care."

(a popular passage among Ulster folk.) Bnt, the selections are here already made, and whether in the home, or the school or the pulpit, the passages are to-hand without anything extraneous or awkward. There are beautiful passages which in the ordinary way we miss, because they are so involved with other matter, denunciations and—"Thus saith the Lord;" like gold in the quartz. The O.T. is very like the country it came out of, hard, rugged, fierce, not like Galilee with its quiet beauty. We make an urgent appeal for this book. The Lindsey Press has undertaken a great risk and responsibility in publishing such a very fine book at 7/6, and unless there can be several hundreds sold, immediately, it will mean a heavy loss, and we urge our readers to get copies for libraries as well as for themselves in order that the book may have the success it so thoroughly deserves. There need be no further complaint in Bible Lessons—"We don't know what to read.'

A Catholic Plea for Reunion—by Father Jerome (Rev. Albert Gille, S.J.) by Williams and Norgate, Ltd., London. Third Edition, September, 1934, Price 3/-.

This, book has had a rapid sale, first published in April, 1934, then in May 1934, it may now be approaching a fourth edition. A press notice, one among many, is that of the "Catholic Herald": "An olive branch with prickles. Praise must go to its vigour of style, its readiness to look at a problem freshly. . . Praise too, for its sincerity and zeal." The writer is a fearless man, not afraid to be outspoken on the follies and weaknesses and the shams of the Church of which he is a priest, and to point out the excellencies as well as defects of Protestantism, and to venture to make an original suggestion, not of the merging of the Anglican Church into that of Rome, but of an understanding between the two, whereby they can be together as good neighbours and mutual helpers, each going his own way; and, even if they go no further to at least acknowledge the Primacy of the Pope, as Patriarch of the West. "Rome has taken up too high and mighty an attitude, and if only the controversialists outside would call a truce, it would help to make things easier inside their own Church for Catholics, for the perpetual bugbear of doctrinal menace is making our Fathers in God so touchy, so jumpy. . . . Anglicans might consider a compromise, an exchange of goods." Apparently a scheme something like what he proposes, exists in the East where a Syriac rite and a Latin rite cover the same territory. They are both in communion with Rome, but the Latins have a celibate clergy, and the Syrians a married clergy. There are passages which an Orangeman might have written. He writes about a purely mediaeval system of life bodily transferred from the Middle Ages to our present day, and "primitive customs made part and parcel of modern holiness and forced on women of the flapper age." In one order, a nun's clothes weigh sixteen pounds. In another the nuns are made to wear hard boards on their chests. Their heads are encased night and day in the wierdest contraptions, skirts and petticoats are piled on by the dozen. "Our present Pope is a great man and like most great men he has a temper; and he is impulsive, and he has sometimes to eat his own words." "Pope Leo XIII. badly muddled the question of Belgian Catholic education. Pope Puis X mishandled the problem of German Catholic labour." "The greatest Popes make the greatest blunders." This is from the inside and not the outside.

Doctrines that Divide the Churches—(price 6d) by C. M. Wright.

This book owes its origin to three lectures delivered by the author in connection with the Liverpool Cathedral controversy, which have been enlarged upon and the subject developed in a very appealing sympathetic manner.

A pamphlet by Earl M. Wilbur, D.D., U.S.A., has a personal appeal which is truly inspiring. It is titled "Freedom: Reason: Tolerance," which, writes Dr. Wilbur, are

"three noble principles, and we are proud to claim them as distinctively our own." "Freedom in religion, rather than bondage to creed . . the full use of reason in religion . . . and generous tolerance of religious views differing from our own." And he asks the very pertinent question as to what kind of character these principles lead their follower. Do they lead to truly Christian living, to the making of real citizens, and to the desire to make this a better world? Glance at it when next in the Depository. Perhaps you recall Dr. Wilbur's large work (7/6) "Our Unitarian Heritage." P.G.

A review by the Rev. R. Nicol Cross, M.A., of a new book by Dr. Major, Principal of Ripon Hall, Oxford:—"The Roman Church and the Modern Man,"—Eyre and Spottiswoode 5/-, will appear next month.

OBITUARY.

Miss Norah Martin, Mountpottinger.

On Sunday, December 23rd, the above named member of the Mountpottinger Congregation passed away.

For some time past Miss Martin had been in the possession of indifferent health and her reserve of strength was not capable of withstanding a severe heart attack.

Of a gentle nature and kindly disposition her passing at the early age of thirty is much to be deplored.

Firstly as a Scholar and subsequently as a Teacher she was much interested in the Sunday School and for some time had charge of the Cradle Roll.

Although very far from well at the time of the recent Sale of Work her anxiety for its good results was evidenced by the forwarding of a contribution.

The interment took place at Rademon on Christmas Day when the officiating Ministers were Rev. J. H. Ewbank, B.A.,B.D., and Rev. J. J. Magill, B.A., the latter of whom had known deceased all her life. E.R.J.

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THE REMINISCENCES OF MARY.

By E. Mayes of the Womens' League

At every Xmas time we are always delighted afresh by the lovely tales of the tender Babe at Bethlehem to be found in the Gospels. They absorb so much of our attention however with their picturesque details, that we scarcely ever stop to realise that if these tales are true at all we must owe all our knowledge of them to the reminiscences of the sweet Mother herself, for no one else who survived Jesus seems to have known Him in His earliest days. We last read of Mary in the Bible at Whitsun with her women friends and the Twelve, and we can safely assume that she spent her last days quietly in the house of John the Divine, whom Jesus specially asked to care for her as a son, and she was, no doubt visited whilst there by all who had known Jesus in the flesh, and especially by Mary Magdalene. Between them these holy people must have composed the greater part of the original Gospels, for surely we cannot be content to look on all the lovely tales in the Gospels as entirely mythical ones, but feel they must represent, for the most part, true facts, although dressed up in many places in the picture language so much favoured by Eastern peoples, and also laden with meanings hidden to the casual reader. We must feel indebted to Mary of Nazareth for giving us all our delightful Xmas stories, and must also owe it to her and her women friends that we know so much about the last hours of Jesus on the Cross, for there was no one near Him then who loved Him, to drink in His words but this little band of women and their champion, John the Divine.

It is probable that the fate of the seamless garment is so carefully noted and jotted down in the Gospels, as these very women who watched everything and chronicled the events afterwards, had woven it for Jesus themselves, spending many hours in loving toil over it.

We must feel surprised sometimes when we contemplate the fact that St. Paul managed to get so many converts without being able to give them the many lovely stories of the life and heavenly teaching of our Lord, which we can now study for ourselves in the Gospels and which means so much to us all. If we look on Mary of Nazareth as the chief contributor of large parts of the original Gospels we can understand how it is that we are told so much in them about her private thoughts and meditations, and those of her

husband Joseph. We are told, for instance, of how she "pondered" over the words of the Shepherds, and again of how she pondered in secret over the wise saying of the child Jesus when on His way back from His first real passover, and we are even told of the words she spoke aside to the fillers of the wine barrels at the wedding feast at Cana. We can also explain, in this way, how it is she occupies such a humble position in the Gospels, when she must have been a lady of considerable talent as her song, the Magnificat, testifies. In spite of her very unobtrusive nature she was, in all probability, very similar to the clever lady described in the last verses of the Book of Proverbs, though her circumstances were quite different.

There is no attempt in the Gospels to do justice to the character of Mary. We are told, for instance, of the times when Jesus felt obliged to rebuke her, which she seems to have taken in very good part, and no doubt Jesus acted rightly in doing so, but we are not told of the times when she must have been obliged to rebuke Jesus in the same manner, gently but firmly.

The Roman Catholics have realised the need for a Divine Woman as well as for a Divine Man in their religious ideas, and have not allowed themselves to be hampered in meeting this need by the scanty New Testament literature on the subject. We are told of Robin Hood that he owed a great deal of his chivalry to women to his devotion to the mother of our Lord, and no doubt this was so. We should surely hesitate, sometimes before we cast scorn on the R. Cs. for loving and honouring Mary of Nazareth as much as they love and honour Jesus, believing all the time that Jesus would wish them to do so; though we can lament the fact that the picture of this beautiful mother, still to be found in the backround of the Gospel stories, has been so often distorted in the past by such fake and unbiblical tales as the one about the virgin birth of her Son Jesus, which arose out of fundamentally false theological ideas belonging to a dark era of the past. When studying the Gospels afresh to find the real Mary of Nazareth behind her reminiscences we might speculate as to whether we do not see reflected in her person the image of some Divine Being, a World-Mother, in whose likeness Eve was made, telling us of the feminine attribute of the Almighty which must surely exist as well as the masculine ones we know so well, if we feel we owe all our being to just one Divine Source. This idea should not surprise us overmuch when we remember that the Christian Scientists pray to our Father-Mother God, and they are people who believe greatly in the sufficiency of Bible-teaching. Gen. I. verses 26-27 are certainly very suggestive of this idea when God speaks of making male and female in "our image," and Theodore Parker and Maud Royden have touched on this subject in their writings.

JESUS AND THE FIG-TREE.

H. V. Morton in his book "In the Steps of the Master," throws light on this incident which is frequently quoted adversely by critics of the Gospel. "He found nothing but leaves, for it was not the time for figs," says Mark. But Jesus was not looking for figs at that season, but for a small refreshing green knob about the size of an almond, which appears sometimes before the leaves and always at budding time. After growing to the size of nuts these knobs drop off to make way for the real fruit. Palestinian peasants eat them to-day, and call them *tagsh*. A tree without *tagsh* is not going to bear figs that year. Mr. Morton states that it is difficult to comment on the Bible, without knowledge of the Bible country. On the face of it, it would have been incredible for Jesus to have gone to a fig tree, when it was not the time for figs, and to have cursed the fig-tree for having no figs. As absurd as cursing a blackberry bush in May for having no blackberries. Not finding *tagsh*, and perhaps noting that the fig-tree was in a decaying condition, Jesus might quite naturally remark to those with him, "There will be no more figs on this tree!" and as he often did, make it the occasion of a parable, possibly relating to the decay of the Kingdom of Israel. Quite a simple story, without any occasion for cursing, such as scribes and commentators have made it to be. ULLIN.

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REPORTS.

Ballyhemlin.

Sunday-school prizes were distributed on Sunday morning, December 30th, in the Session Room, by Mrs. McKinley. Books were also given to members of the choir, whose fidelity during the year merited acknowledgment.

Ballee.

Ministerial Record—At the year's end a pleasing variety concert was carried through at Ballee. The school was crowded out, and in spite of bad weather quite a large number followed the programme from the outside. The McCartney Players, of Killyleagh, performed with evident talent two dramatic sketches, to the keen delight of the audience. Mr. Tom Hastings, an old County Down favourite, gave three recitations in dialect and character, and more of the same were loudly called for. Miss Vera Davidson, accompanied by her sister, gave obvious pleasure by the sympathetic rendering of popular violin solos. Songs were given by Miss Joan Porter, Miss Killops and Miss H. Davidson with a feeling that showed good training and lively understanding. It was remarked that Miss Porter's forbears, grandfather and great-grandfather, had ministered to Ballee congregation for the 73 years ending 1884, Rev. J. H. Bibby then succeeding. Surely a record: three men to serve one pulpit during 123 years. Indeed it is notable that Ballee church has in all its existence of almost 250 years had seven ministers only. The members of the congregation are very grateful to all the performers for their gratuitous help, and Messrs Chambers, Kelly and Caven are to be congratulated on the successful promotion of the entertainment.

Downpatrick.

First Presbyterian Church's young people had a pleasant social gathering and dance in the Assembly Hall, the company numbering over 160. The music was by Albert Gray's band, while the catering was undertaken by a number of ladies under the direction of Misses Mabel and Kathleen Dickson, the Misses Aileen and May Chambers, and the Misses Stewart, and Messrs Jack Dickson, R. Graham and John Chambers. Mr. Marshall Stewart acted as M.C.

All Souls' Belfast.

The work meetings of the local branch of the Women's League, are announced, to begin on Monday, 28th January, in the Committee Room, Rosemary Hall. A Bridge Drive was announced for 16th January. The Social on New Year's day was an unqualified success. A large gathering of young and old enjoyed to the full the splendid entertainment that had been provided. It was a happy start for the New Year.

Belfast, York Street.

It is impossible to report all our activities over the year end. Socials were held on Xmas day and Boxing day with a Christmas Tree for the children. Mr. Pedar O'Rafferty again provided an entertainment for the Sunday School funds which included two new plays in which an old friend, Mr. Lorenzo Martin of the Rosario Players, appeared. The Social and Service on New Year's Eve will long be memorable.

Twenty minutes before midnight all festivity ceased and members found what seats they could in the crowded Hall. Dr. Agnew had declared his intention of being with his people though he had been confined to bed during the week. He arrived a few minutes before the broadcast service was due to commence and speaking over the microphone wished each and every member a Happy New Year. Members have been anxiously speculating whether the year end would see the Church at last out of debt when the accounts were closed as they always are on December 31st. Dr. Agnew announced at the end of his message that for the Church itself the New Year should be happy as he had that evening heard that they would go into it with every account paid and a small balance in hand for the first time in many years. The Broadcast service was then quietly tuned in. As Big Ben began to strike members stood in absolute silence and as the last stroke sounded a great ring four deep was formed and all joined hands and sang Auld Lang Syne in the time honoured way. It was not till after a quarter of an hour of greetings and good wishes that it was possible to resume the Social. Many present said it was the most impressive "watch night" they had ever attended.

Great interest is being taken in Mr. Carnduffs's latest play which has as a principal character Rev. James Porter of Greyabbey. A very large party will attend the first night in Belfast and a few hope to accompany the play when it goes to Dublin, to the historical "Abbey." Members are making a special effort to support the Little Theatre in producing St. Joan. Mr. L. Griffith Knight

read the lessons on Sunday 13th January and several of the cast attended the service

Our Carol Singers were able to cover a wide area this year as a number of our members placed their cars at their disposal with resulting benefit to the Benevolent Fund. Numerous parcels were delivered by the same means on Christmas Eve to distressed families whose circumstances had been made known to us by members. A Motor Treasure Hunt is being organised. Mr. Christie will receive entries. The Fee is five shillings per car with one shilling extra per passenger.

We wish to make a very plain statement concerning the financial position of the Church for the benefit of friends who are concerned as to the efforts put forward by our own people. It should be obvious that when a Church has paid off a heavy debt, entirely reconstructed its property and met its annual expenses which are heavy, large sums of money must have come from somewhere. As they have not come from outside the congregation they must have come from inside. Simple though this may appear it is extraordinary that even friends well accustomed to Church and business affairs inquire as to what is done by members of the congregation. The following figures will therefore interest them.

Our collections for the year amounted to £115. Stipend came to £230. As a result of an appeal to avoid the trouble of a Bazaar by giving direct contributions over £100 was handed in by members at the year end. This makes a total of roughly £450 contributed directly to the Church funds by members in 51 weeks. To this is to be added the amounts raised amongst the same people by the Guild, Fellowship and other Clubs amounting to a further £150. This takes no account of the amount subscribed to various causes which do not appear in our annual report such as the Assistant's Fund, Orphan Society, Sunday School, etc., and many pounds spent by members in making unofficial improvements to the Church and entertaining our constant stream of visitors.

Thus in one way or another over £700 has been contributed to the Church by its members during the past twelve months.

Considering that half our congregation consists of working people and many are still either out of work or in difficult circumstances and that our activities have been reduced this year by our Minister's illness we believe that these figures will compare with those which can be supplied by any congregation inside our Denomination or outside it. We are delighted when outside friends take an interest in our affairs and inquire as to our position, but we make special provision for visitors and an hour's journey would enable them to see for themselves what we are trying to do at any time; besides it would give us pleasure and real help and prove not uninteresting to themselves. As a result of the extension of the Service to the Lecture Hall our members are more willing than ever to give up their seats to visitors in the Church and cars can be left unlighted in the street under the constant supervision of one of our members. Tea is of course always provided after service to those who have come any distance.

G. HART.

Domestic Mission.

The Christmas Festival was fittingly observed by all our organizations at the mission, and a spirit of fellowship and happiness characterized all the gatherings.

The members of the Women's League were entertained by the ladies of All Souls' Church, who provided an enjoyable programme for the occasion.

The Sunday School Xmas Tree Party was attended by all the children and Teachers.

Through the kindness of the Management Committee fruit and sweets were provided and tea was served. A varied programme of games, competitions and singing kept the children joyously engaged through an afternoon which passed all too quickly.

The Church Services on Sunday, 23rd December, were well attended. The pupils of the Sunday School contributed the afternoon programme. The evening took the form of a Musical Service, when the choir under the leadership of Mrs. Sherlock, rendered a most enjoyable programme consisting of Anthems, Carols, Solos and Quartette.

On Sunday, 6th January, 1935, our Annual Distribution of Prizes took place. Mrs. Ewbank as Special Speaker gave an interesting address which was greatly appreciated by parents and children.

Miss Montgomery, leader of the Girls Clubs, presented the prizes for attendance of which there were thirty-seven. Three special prizes were given for unbroken attendance. Fifteen firsts, fourteen seconds, the remainder thirds.

The Sunday School has grown steadily during the year, and our devoted band of teachers deserve praise for the year's results.

The Newry young people will be the guests

of the Mission Debating Circle for an exchange debate early next month.

The subject which has been mutually chosen is one of practical interest. W.E.

Glenarm.

A special Xmas Service was held on Sunday afternoon, December 23rd. The church had been prettily decorated with flowers and winter evergreens. Two carols were sung by an augmented choir, Miss Lily Robinson presiding at the organ. The Minister preached an appropriate sermon from St. Matt. I. 23, "Emmanuel, . . . God with us." There was a large congregation, which heartily joined in singing the Xmas hymns.

Banbridge.

A variety entertainment was given here on the 4th January, under the auspices of the First Presbyterian Church Banbridge Dramatic Society. The younger members of the Sunday School were most helpful in selling tickets; and our only adverse comment is that the audience were too closely packed—the Dunbar Memorial School being filled beyond its capacity!

The programme was most varied, the artistes being in the main recruited from the Young People's League, and augmented by kind friends. Mrs. Helen Stevenson, our organist, gave delightful renderings of several songs; the Misses Elsie Martin and Gretta Stevenson, junior members of the Y.P.L., executed pleasing pianoforte solos; and Miss Godding recited some excerpts from Kipling's inimitable verse: as a contrast there were three tiny performers—Peggy and Doreen Radcliffe, whose recitations were much appreciated, and Evelyne Godding who sang several pieces in a sweet little voice.

The friends who assisted were Miss Close, Miss Fergus, Messrs Chambers, Shooter and Wilson, with songs, and Messrs Anderson and Mahood with a comic song and song and patter. These were all most enjoyable. An exquisite scene was provided by the Misses Adis, who journeyed from Belfast to dance, in 18th century costume, the Valita and a Minuet; later, also in costume, they gave sprightly Scots dances.

To close the evening, the Dramatic Society presented a sketch, "Uncle Joseph" by J. B. Trenwith. In this, Miss May McKeown was most realistic as a masterful woman of many words; Miss Susan Wilson, as the daughter of the house, was delightfully natural; Miss Godding played the impertinent Cockney 'general', Jane; Russell Martin, in the title-rôle, gave a masterly impression of the old sea-dog who impersonates a member of the household, to save 'Jane' from the 'sack'; Willy Matchett was very effective as the daughter's admirer; and Mr. Godding as the Hen-pecked Husband who, egged on by 'Uncle Joseph', suddenly asserts his authority with satisfactory results, brought down the house. The success owed much to our indefatigable stage-carpenter, Gordon Martin, who prepared the scenery; and (may we whisper?) the presence of the Prompter, Miss Aidie McKeown, was most comforting.

From both the aesthetic and the financial standpoint, the evening was a great success; and we hope to give another entertainment soon. Dorothy Godding.

Moneyrea

The Xmas party, organised by Miss Kennedy and the Sunday School Committee, was held in the Lyttle Memorial School on Saturday, December 22nd, at which there was a very large gathering.

Proceedings commenced with an excellent tea for the children of the Sunday and Day schools at six o'clock and for parents and adults an hour later, the ladies of the congregation presiding at the tables. The concert commenced at 8 p.m. and a splendid programme of choruses, songs and recitations was provided by the Day scholars under the leadership of their teachers—Mr. Stewart, Miss M'Clune and Miss Patton.

Seniors sang choruses—"The Camptown Races," "Little Brown Jug," "There is a Tavern," "Bonnie Dundee," "Riding down to Bangor," etc.

Middle Grade rendered "The Raggle Taggle Gipsies," "Little Brown Maid," "Robin a Thrush."

Juniors—"Babyland," "My Bonnie."

Recitations by Irene Andrews, Lucy Mateer, Edna Scott and Betty Davies.

Songs by Robert Bailie.

Flautists—John Gelston, Jim Savage, William and Norman Dickson.

Sunday School Book prizes were distributed by Mr. Hugh Frame, the Manager. A special prize was presented to Margaret Lappin for good attendance, being only once absent in five years. The Senior Sunday Scholars gave a fine performance of the sketch "The Old Geyser," (by the kind permission of Messrs. Abel Heywood). The characters were:—Colonel Jiggo—Moore Fisher; Dorothy—Miss M. Hogg; Joseph Smith, Plumber—James Blair; Dr. Thomas

Smith—Bertie M'Cullough; Harry Smith, A Young Man—David Gelston; John, Colonel's Servant—Samuel Hogg. This was followed by the distribution of presents from the Xmas Tree by Santa Claus, (Mr. James Frame) which roused great excitement. After a hearty vote of thanks had been moved by Mr. Frame to the ladies who presided at the tea tables, Mr. Stewart, Miss M'Clune and Miss Patton, the Sunday School Committee and Mr. M'Cune, the National Anthem was sung.

Women's League.

"First House," "All Souls" and "Mountpottinger" Branches of the Women's League have arranged for another Lecture by Mr. R. J. Welch to be given in Central Hall, Rosemary Street, on Wednesday, 20th February, at 8 o'clock. From the syllabus of Mr. Welch's many interesting Lectures, the subject decided upon this year is "Wild flowers in their natural habitats and some garden flowers," illustrated by Lantern Slides. This year will be the fourth in succession that Mr. Welch has lectured at Central Hall for the Women's League, and it is fully expected that friends who can avail themselves of the opportunity of attending the Lecture will spend a profitable and enjoyable hour. The tickets are 6d each and may be had at the Repository, Rosemary Street, or from members of the three Branches who have the arrangements of Lecture. —— K.F.

Holywood.

The annual Sunday School party was held on January 4th. After tea for the children, a large company gathered to witness the distribution of prizes and to enjoy a miscellaneous programme. The prizes were presented by Miss Graham. Twenty of the thirty-eight scholars winning prizes had won special awards for full attendances during the year, and A. Patty, Bertie McGimpsey and Hugh Cooley were awarded prizes offered by Miss Greenfield for essays on "Kindness to Animals." Songs from a Dutch opera were rendered by children (in costume) who had been trained by Mrs. F. A. Robinson, and Miss E. Meneely, Miss and Master Tate gave exhibitions of dancing and songs were sung by Mr. W. Shannon. A Christmas tree for the tiny-tots concluded a very happy evening.

BIRTH.

THOMAS—At Crumlin, Logan Drive, Troon, Ayrshire, on December 28th, 1934, to Mabel, wife of Kenneth Drummond Thomas, Singapore, a son—Frederic

— The Unitarian and —
Free Christian Laymen's League.
——:o:——

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meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

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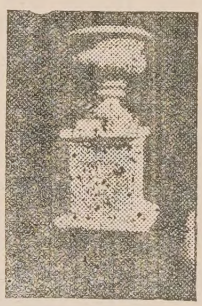

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HISTORICAL NOTES.

The Second House now (All Soul's Church) Belfast.

By H. J. F. Orr.

All Soul's Church was, previous to the Congregation moving to Elmwood, known as the Second House, a branch of the First in Rosemary Street. For many years it occupied the site in the rear of the First House, and both Congregations used the same Communion Plate.

On June 18th, 1706, Rev. John McBride of the First House wrote to the Session of Belfast, from Stranraer, where he apparently was on a visit, that his Congregation of some 3,000 persons was too large for one minister, and that two distinct Congregations should be formed.

Almost two years later, March 2nd, 1708, the Session petitioned the Belfast Presbytery that Mr. James Kirkpatrick might be ascertained to the new Meeting House now built, and Mr. McBride might be ascertained to the old Meeting-House and the dwelling house built for him. On the 12th April following, the petition was granted.

James Kirkpatrick was not only a Doctor of Divinity, but also Doctor of Medicine, and for 35 years ministered acceptably to the Second Congregation. He was one of the original members of the Belfast Society, a body of ministers and laymen very much opposed to Subscribing to the Westminister Confession. Rev. Gilbert Kennedy, M.A. was the next minister, he was a member of the Killyleagh Presbytery when he accepted the call to Belfast in 1744, he died in 1773. In 1767 the Trustees of the Congregation secured from the Earl of Donegall, the lease for the site of their first Meeting House. Gilbert Kennedy was Moderator of the Synod of Ulster in 1763, one of the few liberal clergy to be so honoured in these far off days.

His successor James Bryson, M.A., was also a member of the Synod of Ulster. He took an active part in the Volunteer movement and he also was a Moderator of the Synod of Ulster, his sermon was on the text "Search the Scriptures" which he again delivered at the ordination of the Rev. James Porter, Greyabbey, 1787, that ill-fated minister who was executed in 1798.

A new church was built during his ministry (1789). He resigned to become minister of a newly formed church in Donegal Street in 1791. His successor Patrick Vance, 1791-1800, had rather a strenuous time, as at that period the country was unsettled not only by the Rebellion of 1798, also the French War, and the recent War of Independence of the United States.

Wm. Hamilton Drummond, D.D., 1800-1815, was perhaps the most brilliant of all the ministers of the second Congregation. This was his first charge and shortly after his ordination he joined with some of Belfast's leading citizens in forming the Belfast Literary Society. He conducted a small private school, and wrote many essays and poems. As far back as 1798, his poems especially the patriotic ones were widely read. It is told that after the Battle of Antrim in 1798, young Drummond then a student, met some English troops in Larne, when one of the officer's presented a pistol at him, and said "you young villain it is you and the like of you that have brought this upon us, with your infernal poetry" (Scott Porter Memoirs). In 1815 he accepted a call to Dublin.

William D. H. McEwen, M.A., 1817-1828, for a time he taught Elocution in the Royal Academical Institution. During his ministry, Sunday evening Lectures were started, but as the church had no artificial light, these were only given in the summer time. He died in his fortieth year, universally regretted as was evidenced by one of the largest public funerals in Belfast's history.

The next minister, Rev. John Porter, 1829-1870, came from Liverpool. I think this was the first time that a call was sent to England. During his ministry, the congregation started several movements of historic interest. The success of the Summer evening Lectures led the Committee to consider lighting the church for services during the Winter months, so in 1834 candles were introduced. It appears these lectures were so well attended by artisans and working people that it was resolved to lower the stipend in their cases and seats were reserved in the gallery. Both churches now were so well attended, that it was felt a third church might be started, so the Second Congregation started a subscription list for the erection "of a new Unitarian Meeting House." In 1838 an opportunity to purchase a Methodist Church in York Street was accepted, and the present York Street Church was started and opened for public worship on 5th January, 1840. £250 was paid for the building and fixtures.

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